

291 respectable appearance. When they are hew-
 [313] ing down a tree, and are afraid of being fatigued,
 they will sometimes throw off their clothes, if
 they be out of sight. Some strip themselves
 [726] quite naked when they are going to join battle
 [703] with the savages, partly that, being lighter, they
 may be so much the more expeditious in avoid-
 ing their adversaries' weapons, partly, that they
 may appear to despise wounds. In long jour-
 [484] nies, they generally go bareheaded amidst rain,
 heat, and wind. Some, however, tie a piece of
 red woollen cloth round their forehead, which
 is a great defence against the heat of the sun
 [177] and pains in the head. They greatly prize a
 European hat, especially the young men, who
 likewise are much delighted with Spanish
 saddles, with spurs, and iron bridles. The wo-
 men wear the same dress as the men, adjusted
 in rather a different manner.

462 The clothing of the Abipones is the chief em-
 286 ployment of the women, who are commendable
 for their assiduity, and almost avidity in labour:
 for not to mention the daily business of the
 [386] house, they shear sheep, spin the wool very
 neatly, dye it beautifully, by the aid of alum,
 with any colours they may have at hand, and
 afterwards weave it into cloth, adorned with a
 great number of lines and figures, and with a
 variety of colours. You would take it for a

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Turkey carpet, worthy of noblemen's houses in Europe. The loom and the instruments of which it consists are confined to a few reeds and sticks. The American women seem to have a natural talent for making various useful articles. They can mould pots and jugs of various forms of clay, not with the assistance of a turning machine, like potters, but with their hands alone. These clay vessels they bake, not in an oven, but out of doors, placing sticks round them. They cannot glaze them with lead, but they first dye them of a red colour, and then rub them with a kind of glue to make them shine. There is never any snow, and very little frost, in the region inhabited by the Abipones: but when the South wind blows hard, the air becomes very piercing, and sometimes intolerably so to persons thinly clad. The Abipones shield themselves from the cold with a cloak made of otters' skins. This garment, which is likewise square, is laboriously and elegantly made by the women: whose business it is to strip off the skins of the otters, after they have been caught by dogs, and then fix them to the ground with very slender pegs, that they may not wrinkle. After being dried, they are painted red, in square lines like a dice box. The Indian women cannot dress hides like cur-

281 riers, but after having well rubbed and softened
 294 them with their hands, they sew them with a
 462 very thin thread, with so much skill, that the
 seams escape the quickest eye, and the whole
 [412] cloak looks like one skin. For needles they
 use very small thorns, with which they pierce
 [283] the otters' skins, as shoemakers do leather with
 an awl, so that the slender thread of the ca-
 raquata¹ can be passed through it. This cloak
 291 is commonly used both by men and women,
 when the air is cold; but the old people of both
 sexes will not part with a hair of these otters'
 skins, even in the hottest weather. Some of
 the poorer sort appear clothed in the skins of
 stags, does, and tigers. All the Americans, who
 are not entirely devoid of modesty, cover them-
 selves with skins to keep out the cold. Others
 substitute, or wear in addition, the many co-
 loured feathers of birds, sewed together with
 singular art; but this is more for the sake of
 adorning than of covering the body. The sa-
 vages who inhabit the mountains, generally
 make threads of the caraquata, or of the bark
 of the tree pinó, with which they weave a kind
 765 of cloth to serve in part for a covering. The
 302 Abiponian widows, whilst they mourn for their
 husbands, cover their shorn heads and their
 000 shoulders with this same kind of cloth. When

ried industry. They despatch the household business with which they are daily overwhelmed, with alacrity and cheerfulness. It is their task to make clothes for their husbands and children; to fetch eatable roots, and various fruits from the woods; to gather the alfarobá, grind it, and convert it into drink, and to get water and wood for the daily consumption of the family.

[887] A ridiculous custom is in use amongst the Abipones, of making the most aged woman in the horde provide water for all domestic purposes.

[492] Though the river may be close at hand, the water is always fetched in large pitchers on horseback, and the same method is observed in getting wood for fuel. You will never hear one of these women complain of fatigue, however many cares she may have to employ her mind. A noble Spaniard had a captive Abiponian woman in his service many years, and he assured me that she was more useful and valuable to him than three other servants, because she anticipated his orders, and did her business seasonably, accurately, and quickly. They justly

claim the epithet of the *devout female sex*. No sooner do they hear the sound of the bell than they all fly to hear the Christian religion explained, and listen to the preacher with attentive ears. They highly approve the law of Christ, because by it no husband is allowed to put

562 it would be wrong to be silent upon their sobriety
 [834] and temperance. It costs them much labour
 [462] to prepare a sweet drink for their husbands
 of honey and the alfaroba; but they never
 even taste it themselves, being condemned to
 578 pure water the whole of their lives. Would
 that they as carefully abstained from strife
 and contentions, as they do from all strong
 drink! Quarrels certainly do arise amongst
 them, and often end in blood, upon the most
 trivial occasions. They generally dispute about
 things of no consequence, about goats' wool, as
 Horace expresses it, or the shadow of an ass.
 One word uttered by a scolding woman is often
 the cause and means of exciting a mighty war.

195 The Abipones, in anger, use the following terms
 578 of reproach: *Acami Lanaîaik*, you are an Indian,
 that is, plebeian, ignoble; *Acami Lichigâîaik*,
 you are poor, wretched; *Acami Ahamîaik*, you
 are dead. They sometimes dreadfully misapply
 these epithets. Who would not laugh to hear
 a horse, flying as quick as lightning, but which
 his rider wishes to incite to greater speed,
 called *Ahamîaik*, dead? When two women
 quarrel, one calls the other poor, or low-born,
 or perhaps lifeless. Presently a loud vocife-
 578 ration is heard, and from words they proceed to
 579 blows. The whole company of women crowd

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593 *AMONGST THE OTHER GOOD QUALITIES OF THE MAR-*
ried people amongst the Abipones, may be

reckoned the tender affection which they display
towards their offspring, in feeding, clothing,

462 and taking care of them. To tutor the boys

868 from their earliest age in the arts of riding,

swimming, hunting, and fighting, is the chief

care of the fathers. The girls are diligently in-

structed by their mothers in the domestic duties

of females, and early inured to labour and in-

865 accommodation. But this is worthy of censure

in them, that however disobedient or refractory

their children may be, they never have the

courage to correct them with a word, much

less with a blow. Alaykin, chief Cacique of

[855] the town of Concepcion, whenever he visited

me, held a little boy five years of age upon his

lap. This child, who was as restless as a

young ape, would sometimes pull his father's

nose or his hair, and sometimes struck his face.

The old man, pleased at this, would cry—

“Look, Father! can you ever doubt that this

fearless boy will sometime come to be a famous

soldier or captain, since he is not afraid of me, a

leader so victorious and so formidable to the

Spaniards?” The same boy would throw bones,

horns, or any thing else he could lay hold on,

at his mother, when she came to call him

home. The warlike father interpreted the

child's insolence, which he ought to have pu-

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Widows also have their hair shaved and wear a kind of
 cloak made of the CANAGUATTA stained black and red, which covers the head 589
 like a hood, and flows down from the shoulders 765
 to the breast. Widows use this cloak all their [302]
 lives, unless a new marriage frees them from
 the unpleasant law of perpetual mourning.
 An Abiponian husband when he loses his wife 765
 shaves his hair in like manner, and wears a 302
 small woollen cap, which he publicly receives
 from the hands of an old woman, the priestess
 of the ceremonies, whilst the other women are
 engaged in lamenting, and the men in drinking
 together, and which he throws off when his hair
 begins to grow.

But let me now discourse upon what entirely 462
 consoles the Abipones for the loss of their friends, 765
 and renders the very necessity of mourning so
 pleasant to them. Leaving the care of inhuming
 the body and lamenting for it to the women,
 they seek for honey in the woods to serve as
 materials for the public drinking-party, to which
 they all flock at sun-set. At any report of the
 death of an Abipon we always pitied the women,
 upon whom devolved all the trouble of the
 exequies, the care of the funeral, and the labour
 of making the grave, and of mourning. For
 besides that the corpse was to be carried to the
 grave, and inhumed by them, all standing in a
 row, and uttering repeated lamentations, the
 widowers were to be shaved, the widows veiled,

462 the names of the relations of the deceased to be
765 changed, the funeral drinking-party to be attended, and the houses to be demolished; in short, they had to go through the trouble of a public mourning of nine days' continuance. This is of two kinds. One which is held by day in the streets by all but the unmarried women, and another carried on at night in houses appointed for the purpose, and which none but those that are specially invited attend. At stated hours, both in the forenoon and afternoon, all the women in the town assemble in the market-place, with their hair scattered about their shoulders, their breast and back naked, and a skin hanging from their loins. The expression of their faces inspires I can hardly tell whether most of melancholy or terror. Picture to yourself a set of Bacchanals or infernal furies, and you will have a good idea of them. They do not lament in one place by day. They go up and down the whole market-place, like supplicants, walking separately but all in one very long row. You may sometimes count as many as two hundred. They go leaping like frogs. The motion of their feet is accompanied by a continual tossing about of their arms. Each strikes a gourd containing various seeds to the measure of her voice; but some, instead of a gourd, beat a pan covered with

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does' skins, which makes the most ridiculous ⁴⁶² noise you can conceive. To every three or four ^[534] gourds one of these drums answers. But what ⁷⁶⁵ offends the ear most is the shouting of the mourners. They modulate their voices, like ^[533] singers, and make trills and quavers mingled with groans. After chaunting some mournful staves in this manner they all cease at intervals, and, changing their voices from the highest to the lowest key, suddenly utter a very shrill hissing. You would swear that a knife had been laid to their throats. By this sudden ^[754] howl they signify that they are seized with rage, uttering all sorts of imprecations on the author of the death, whoever he be. Sometimes, intermitting this chaunt, they recite a few verses in a declamatory tone, in which they extol the good qualities and deeds of the deceased, and in a querulous voice endeavour to excite the compassion and vengeance of the survivors. At other times they mingle tears ^[78] with their wailings, tears extorted not by grief, ^[152] but by habit, or, perhaps, by exhaustion. Most of them carry about some little gift or remembrance of the deceased, as emu feathers, glass-bells, a knife, or a dagger. I will now describe their method of lamenting by night.

About evening, all the women that are invited

462 assemble in a hut, one of the female jugglers
765 presiding over the party, and regulating the
chaunting and other rites. It is her business
to strike two large drums alternately, and to
sing the doleful funeral song, the rest observing
the same measure of voice. This infernal elegy,
accompanied with the rattling of gourds and
bellowing of drums, lasts till morning. The
same method is observed for eight days with-
out variation; on the ninth night, if they be
mourning for a woman, the pans are broken,
not without proper ceremonies. The tragic
howl, which they uttered on the preceding
nights, now gives place to a more festive chaunt,
which the old female drummeress interrupts at
intervals with out-stretched jaws and a deep,
and, as it were, threatening voice, seemingly to
exhort her singing companions to hilarity and
louder notes. These nocturnal lamentations,
which continue nine days, are commenced at
the setting and concluded at the rising of the
[S15] sun. The patience displayed by the women in
enduring so many sleepless nights is truly asto-
nishing, but still more so is that of the men who
can sleep soundly whilst the air is filled with
confused shouts, and the noise of gourds and
drums. Nor are funeral rites alone conducted
000 in this manner. The sacred anniversaries to

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THE SACRED ANNIVERSARIES TO
 the memory of their ancestors are religiously 462 ●
 celebrated with the same rites and ceremonies. 769
 Should the memory of her dead mother enter a
 woman's mind, she immediately loosens her
 hair, seizes a gourd, paces up and down the
 street with some women whom she calls to par-
 take in her mourning, and fills the air with
 lamentation. Few nights pass that you do not
 hear women mourning. This they do upon
 their feet, with their bodies turned towards the
 spot where the deceased is buried, always ac-
 companying their lamentations with the sound
 of gourds. Women find weeping easier than 121
 silence, and this is the reason why the nights 152
 are so seldom passed in quietness. The vocife-
 ration, however, always grows more violent as
 the day approaches; for when one begins to
 lament another follows her example, then a
 third comes, and then a fourth, till, by day-
 break, the number of mourners seems greater
 than that of sleepers. The men meantime are
 by no means idle. The grief which the women 628
 express with tears and shrieks, they testify by 721
 shedding the blood of enemies or their own. 765
 The nearest of kin to the deceased imme-
 diately assembles all the fellow-soldiers he can
 raise, and leads them against the foreign foes
 by whose hands his relation perished. It is

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the day. That the lamentations might be carried on without intermission, the jugglers, carrying a spear with a bell at the end of it, visited all the houses to admonish the women at what hours to mourn. The funeral computation, meantime, and the conducting of it as magnificently as was due to the memory of so great a leader, was the sole care of the men—a care admirably calculated to abate the poignancy of their grief; and indeed it would be difficult to decide whether the men drank, or the women mourned most pertinaciously. Whilst this was going on at home, persons of both sexes were chosen to accompany the bones of Ychamenraikin to his family burying-place, and there inter them agreeably to the rites of their country. These ceremonies were observed by the savages before they were instructed in the Christian religion only. Other removals of bones were conducted in exactly the same manner, with the exception of the canopy, which was reserved exclusively for their leaders. The bones of seven Abipones, who had been slain by the Spaniards, were brought home on one day, and skilfully constructed into as many images; hats being placed on their skulls, and clothes on their bodies. These seven skeletons were placed in a savage hut, honoured for nine suc-

727
766
[463]
[797]
[177]

527 an hour, that it is time to desist, by repeated
 533 precussion of their lips, and by pronouncing
 727 the little words *Kla leyà*, it is enough. With
 this admonition, they immediately comply, and
 conclude the magnificent commemoration of
 their mighty deeds with *Gramackka akam*:
 Such then we are. Another pair then succeeds
 to the former, and in this manner the singing is
 [273] protracted till the morning. Then, indeed, the
 scene is changed, the drinking commences, and
 their dry and weary throats are refreshed with
 that American nectar made either of honey, or
 the alfaroba. The women, and the unmarried
 [562] men are excluded from these drinking-parties,
 [581] though the latter are allowed to drink mead in
 262] private, as the women to drink pure honey,
 and eat the raw alfaroba.

273 To seek honey in the woods for making this
 [462] drink, is the business of the men, but the whole
 222] labour of preparing it falls upon the women,
 [482] who have to knock down the alfarobas from the
 [492] trees, to carry them home on horseback, to
 pound them in mortars, to pour water on them,
 and to dress the hides which serve to hold the
 liquor. The method of their construction is
 [528] this: the feet are cut off, the hide is made
 415] square; its four sides are then raised to the
 height of two spans, so that it receives at the
 bottom any liquor that you may pour in, and
 holds it without spilling a drop.

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holds it without spilling a drop. Honey, or ²⁷³ the alfaroba steeped in water, obtains the desirable degree of acidity quicker, or slower, according to the state of the atmosphere, and ferments, in a certain way, without the addition of any thing else. The Abipones approach those vessels every now and then, and ascertain, by the smell, whether that honeyed beverage has attained its proper state. *Layam ycham*; It will soon ferment, they cry as they go away. Till at length some one comes, who, judging by his nose, declares that it has gained the necessary acidity. This being given out, they all flock to the appointed place. Those leathern ^[462] vessels, full of foaming mead, are each brought ^[482] by the hands of six or eight girls, who lay down their burden, and return home without speaking a word to the drinkers. Before the first vessel is quite exhausted, another is brought, to that is added a third, then a fourth, and so on. I did not in the least wonder to see the ^[461] women so alert and industrious in performing ^[562] these useful offices, because the more diligent they are, the higher character they obtain amongst their countrymen, and the greater favour do they gain from their husbands. It ^[271] must be confessed, however, that the Abipones, when they sup and dine in private, drink nothing but water. I have known Abipones

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acid more quickly. On the same account, the ²⁷³ Indians and Paraguayrian Spaniards have their ^[462] maize, which is intended for drink, chewed by old women; they will not intrust this office to the younger ones, who, they say, abound in bad humours. Could any person, aware of this circumstance, though of no very delicate stomach, swallow the beverage without nausea? Yet this filthy drink has more lovers amongst the Americans, than Helen had amongst the Greeks.

They always have many causes for celebrating a public drinking-party; the most frequent are, the gaining of a victory, an impending fight, funeral rites, festivities on the birth of a Cacique's son, the shaving of widowers or widows, the changing of a name, the proclamation of a lately appointed captain, the arrival of a guest of consideration, a wedding, and, what is most common, a council of war. If ⁵⁷⁴ materials for preparing the liquor be at hand, ²⁷³ occasion, and inclination for drinking, will never be wanting. As honey is always to be had, they are never, at any part of the year, in want of mead; but as it is seldom to be got in sufficient quantities, for the number of partakers, parties of this kind are generally of short duration. From December to April, when the ^[221] woods abound with the ripe alfaroba, is the